[redacted]

Must Remain in
Transcription Room

M2549

Thursday Evening

March 6, 1975

Barn

MR. NYLAND: So. Thursday evening. You know the purpose of Wednesday. Not so much this meeting or Saturday, because it's different. But Wednesday and Thursday: the purpose of such meetings is to talk about Work together. And in order to remind the group I've asked simply to make a statement so that you remember the purpose of the meeting. It is not a meeting where each person will express his own ideas about Work. We talk at such a meeting about the application of Work in accordance with what we now understand Work to be. If there is differences of opinion about such principles, they should be straightened out in the small groups. That's what the small groups are for. You can let your hair down, you can say what you think Work is, you can say Work begins for me at a certain place and someone else says, no, it begins a little later for me - things of that kind. But on a Wednesday evening we talk about what has Work meant during the week.

Now I must say that in listening to Tuesday and to Wednesday I did not suffer, so Ed can rest assured. (Laughter) As a matter of fact, sometimes it was quite joyful to me, because I found in it, in both meetings, a certain desire of wanting to cooperate, of wishing to establish a certain com-

mon aim in which aim one could unite. And you know the emphasis ever since December has been on cooperation. You understand what that word means: 'operating' is working; 'co' means with each other, for a common aim. And we do that now here and there, as you know - greenhouse, woodworking shop, even bookstore, people taking part in a little bulletin, cooperation in the bakery, cooperation in the school, to some extent, cooperation in the guest house, and of course, cooperation which is quite obvious when we are constructing something. Also I think, you see, that it is necessary to know more about what different people are doing; that kind of inquiry can come at lunches. You could talk about each others' Work even, or, as I suggested some time ago, you can talk about questions asked and how you would have answered them. People who go to Tuesday could talk about that on Wednesday. People who come together on Thursday could talk about Wednesday like you could talk about last night. What was the value for you? Did you like it? Did you like some people who said this and that? Did you dislike some who said whatever it was? I think Tuesday was excellent. It was a meeting where the two were together and talked really quite right. There may have been sometimes something I would have said differently, but I don't think it matters at all. It was really an adherence to that what is the meaning and was the meaning of Work for the two of them, and they worked together and there was a unity which was quite remarkable. I'm very happy about that.

Last night in the beginning, all right, then it ran down a little bit. Even this prodding of Ed, there were still a few silences, but I can understand that sometimes when you want to think about the statement and not immediately want to go over into a question of your own. I think there will be more coop-

eration if you really understand why you could cooperate. In the first place, of course, stimulus, so that you go home with an idea of Work is worthwhile; because so-and-so said this and someone else said something else and it helped me, or at least I was stimulated to the degree that I feel perhaps I have not done enough, or perhaps it was not clear to me what was the meaning of an 'I', I have never looked at it in that way, but maybe it will be of help to me when I now start to Work on myself again and again and again during the coming week.

There are a few things, of course, I think that you have to be more careful about: the question of results. What is it really that we want? I said many times, knowledge of yourself. Now that does not mean that you have to prepare specially to be in a certain way when you want to Work. It's logical: you want to Work when you have a wish, because if you are concerned about Work itself and you feel that Work can help you, you have to have a wish to want to Work. You might say that is a very special kind of condition, but it has nothing to do with your behavior. You are what you are. And simply a description, if you want that, of what you are or recognition of yourself in the way you are is quite sufficient and you are with yourself all the time because you keep on living all the time; as long as you are breathing you are still an object for observation. And of course you want this 'I' to give you data which you can rely on, and it doesn't matter in what condition you happen to be. There is life and there is a form, and you want this 'I' to recognize your life and accept the form; that is, not being interested in the form primarily, but, you see, when I say an 'I' recognizes life, I do that in order for this 'I' to start to grow up, because it's very small and even an 'I' with the

best of intentions in the world will start to get a little bit diverted when it starts to look at the form, exactly the same way as I do with my ordinary mind. And of course my ordinary mind exactly is doing that: seeing life as expressed in my behavior. And for that reason, it's so useless, because there are all kinds of associations possible with that kind of an interpretation of seeing myself, recognizing myself, again remembering that is what I used to be and having a possible explanation of why I am that way. But when one discovers that perhaps his mind as it functions now unconsciously is not really able to give me the real truth, for that reason I say an 'I' perhaps can give it to me. But then I must know that this 'I' is not as yet full-grown and it will take some time, because it is growing up in terribly un--unfavorable conditions. I've said many times, it is placed in an unconscious surrounding and mind, which constantly is busy having thoughts, and therefore, it will take quite some time for that 'I' to grow up sufficiently, and then for the reason of giving it a better chance to grow up, I say, let a mine--a mind alone; let this 'I' only recognize life because that it is familiar with. This objectivity is not familiar with my form. And when it recognizes life, it will then, as it were, I say it many times, make the form transparent in order to more--to be more perceptive for the fact that I am alive. That is the acceptance. And when the 'I' starts to grow up, I can start to include the form, because then it is not hindered any longer by the form itself since that what is important for the 'I' is the recognizing--recognition of life. And logically, since this 'I' belongs to me and has come down to Earth to help me, it also will have to become acquainted with the form in which this life is expressed. But 'I' has to remain impartial and I cannot give him

a big task immediately to become aware of myself as I am in all the different forms of behavior. So it's quite logical that I say to this 'I', don't look at the form as yet, just make it transparent, make it as if it doesn't exist and then you will see that I'm alive. That's all I want you to know, because then this 'I' will retain interest in me. Then it will start to function in a different way from my mind. And it will function in such a way which is so different, because I cannot expect my mind to do away with my form. Of course I can teach this mind of mine to do that also, but I'm having a horrible time, because whenever any part of my mind is so-called looking at me or is alert to my existence or is watching me, it becomes affected immediately by the form in which my life is expressed, because that is the unconscious condition; and when we talk about consciousness we want to introduce something that is not going to be affected by unconsciousness. ¶ But now assuming that this 'I' grows up, and that after many, many attempts - like we say, Work, Work, Work - it is sufficiently able then to take in the form and still knowing that life has made this form because that was the expression of life, the form also becomes observed by an 'I'. And when this 'I' can remain a little bit longer in existence, not just a flash in the pan, but just for a little duration, it becomes acquainted with me as I am, expressing my life in my form. And I still make it easy for this 'I' - I don't bother about my feeling, don't bother as yet about whatever I think, just tell me that my body is there and is in existence. And of course, while it is in existence on Earth it has a form. ¶ So you see, don't get stuck on that idea that this 'I' need not or cannot function as yet. It can function in any time, at any place, in any condition I am. It is dependent on my wish. When I say an 'I', I create something to help me, because ultimately I wish this 'I' to help me in the

totality of myself.

So when I start to give the observation only in exact terminology - meaning by that impartiality, meaning by that the elimination of mind, which is simultaneity - then of course, I have a chance that because of this kind of simple introduction of how to educate my 'I', that this 'I' will grow up and become more useful to me. After some time I say, look at the form, because that happens to be an expression of my feeling, that something else is existent--is existing in me which I call a feeling and this feeling is expressed by means of a form of certain kind of behavior which originates in my feeling and becomes expressed. It also is there as an attitude sometimes which wishes to be expressed. And then I go a little further and say, please, 'I', will you look at my mind, because my mind is also being expressed sometimes in activity of the physical form. Sometimes it comes and intrudes into my feeling and there is an activity going on in my mind. I would like you to look at it. But I hope you are sufficiently grown up not to be affected by the tendency of my mind, which means that it always wants to explain, that it always wants to have a memory which then reminds me of that what I already have received and that that what is mind is so-called observing, not becoming aware of, but is alert to, always expresses that in something I happen to know already so that I can give it a name. And it even if it is a new something that comes to my mind - my ordinary mind - I would like to investigate it so as to be able to place it.

So you see, I gradually give this task to this 'I', not necessarily by page fifteen - now you can do this, and when I reach page twenty, now you can do something else, and on twenty-five, you can add a little more to the grammar of 'I'. 'I' will gradually

grow up and will gradually obtain a language of its own and then it will actually, in this formation of growth, become that what I would like it to be: a complete objective faculty, now as it were, coming to life as something like an entity of objectivity and performing a certain task regarding myself in which then this 'I', receiving impressions of me, can actually tell the truth about what I am. You see, it is very simple. But you also must remember that you shouldn't mix up the intentions of the wish to Work with the function of 'I' itself.

The wish to Work creates an 'I'. Then the 'I' is going in a new cycle of an experience for 'I' itself, which has nothing to do anymore with me. And for the time being this 'I' cannot observe my wish to Work. It can only observe that what I am as a walking creature on Earth. And that is why many times one says , I walk up and down, from one side to the room to another. Or I make a little movement with my body to give the 'I' really a chance to see that I'm alive. Because an 'I' could not really be interested in anything that is dead or perhaps not even moving too much.

And so it is a very simple thing. In the first place I have a wish to create an 'I'. Whatever now may be the motivation for that, that's a different question. Because I start with the motivation which precedes the creation. And the motivation is a result of the state of my being, the level on which my unconscious existence happens to be, in which then there is in my mind thoughts about myself, in my feeling center a certain amount of wishing for this or that or the other, an unknowability about that what are problems which I cannot as yet solve, all the different directions I've gone in, how I was educated and came to certain conclusions, or whenever I may have had states of suffering, and all the differ-

ent ways that I then had to meet life and did not know exactly what to do about it; but in any event, I find myself, at a certain time, with a wish to see if the condition of what I now call unconscious could perhaps be changed. I leave alone now what kind of motivation brings about this desire of wanting to change in order to grow up, in order to become free from certain mannerisms which I feel are in the way.

And I start at the very beginning, by the acceptance of the results of my education. I want to have this 'I' become acquainted with the unconscious parts of myself, the way my behavior is in all kind of forms which are, of course, unconscious. Because only the 'I' has started to become a little conscious and has the semblance of becoming more and more conscience--conscious, because it starts in a small way and I want to make it grow up. So together with the wish to create an 'I', I have to have a constancy of a wish to feed it. I say many times that when the 'I' is there I am responsible for this 'I', because if then the 'I' would tell me something I must listen. I have created it. I'm under obligation, when it is a creation, to take care of it. And therefore, I say again and again, keep on Working when you are serious about your desire to create an 'I'. And that many times you also know that when the 'I' disappears it is your fault. It is, of course, the condition of unconsciousness which you can say is automatic or perhaps is mechanical, but exactly this understanding of mechanicality that causes the difficulty for me in which I have a very definite wish to become different, that I understand my mechanicality, why this 'I' cannot continue to exist even if I so-called wish for it. So there is no particular blame; then only the acceptance of an unconscious condition. And I can explain that well enough by saying it's Mother

Nature that does that to me. And I say, all right, Mother Nature, that's as far as you can tell me what is what in this world. But now I'm on my own.

That is, something takes place in a person that he wants to change this noticing in an awareness. And that knowing that this awareness cannot as yet be accomplished by my ordinary mind, that I will want to create something in its place which then can begin--begin to tell me certain things about myself. Ultimately, of course, this 'I' will affect the totality of my body. It's utterly idiotic to try to have an 'I' when you sit in this group and you have a little finger which is moving. That question happened to come up on the Tuesday. Just idiotic! What good will it do? Where is this 'I'? Becoming impartial to a little finger which is moving? Exactly because it is moving and you have set it in motion you are already identified with it. But aside from that and the discussion of what people should do when they make a little mistake like that, that is not of our particular concern now.

I would like you to be much clearer in the first place that you create an 'I' in your unconscious state, as a result of the recognition of the condition in which you happen to live, which you call unconscious or discovery of your mechanicality. And that something in you says I don't like it. That is all. That you just don't believe in the necessity of remaining unconscious. That I feel is more than enough as a motivation. And then from there on you start to Work - but at any time that you have that wish, and not considering your own little condition in which you happen to be, because that has no meaning for this 'I'. You always represent life. And when the 'I' in the beginning is interested only in life, you're not going to prepare for that. You prepare for your wish; that is, to

exclude other little wishes, or to make time, or to see that the conditions are conducive to exercise this wish in the creation of an 'I'. Of course, that's logical. You make it easy. Now what is the 'I' going to give you? Just knowledge. No more. Just knowledge of yourself existing. Try to be satisfied with that. Because you talk so many times about results. What do you expect from a conscious something that is very small - that it will be able to tell you-- what? How to be nice to your grandmother? Or what kind of a decision you should make regarding your own job? Or the necessity of staying awake? A little 'I' cannot tell you that. It is too small to be a teacher. You may wish to have this 'I' grow up. Make it grow up! Fast. Give it more and more food to the extent that you can continue to feed it, to the extent that you have the wish to do that. Well, that is there; that is your saving grace. And your wish comes time and time again on the recognition of the exactness of your state, the level of your being, and whatever smallness there is in this 'I' it starts by giving you that information. Because the facts which the 'I' is giving about your existence belong to you. The 'I' is returning it to you. In return for the creation and the desire which you have to create an 'I', the 'I' is grateful that it has been called into service, that it was wished by you, that there was a very definite reason in even to pray to God to help you to create it. And that God has, I call that God, something of a higher nature, yet maybe is protecting me or is interested in my possible development, or which wishes from a higher nature to tell me what I am and perhaps what I should do on this Earth and to give me an aim for my life. For that reason, this 'I' is grateful that it can be of service. How do you imagine an 'I'? Where does it come from? I've said many times you create a certain shell, something like a container, a con-

tainer which is the best you could make for it, having in mind that something like life itself, without a form existing somewhere in a spiritual world, may be a part of a spirit, may be a part of a totality of spiritual life existing everywhere and always, as it were, to

make cre- crystallize that what is already omnipresent and is omnipresent - that means it can be present in that what you create for yourself as the highest of what you can think about and feel about for your own benefit. And make this 'I' then be in the presence of yourself.

This question of ABC, of course, it's only a little explanation to give your mind a chance to understand what you're trying to do. But what it finally comes down to is that you want an 'I' of a certain kind of a quality. I say it belongs to the spiritual world, but that gradually for yourself and your personality you would like to belong to the spiritual world also. So that then you can do away with the bondage of Earth. And the first bondage, of course, is your body, as it were, to try to get rid of it; or if you cannot get rid of it as yet when it is necessary to continue to live on this Earth for other reasons perhaps unknown, that at least you're not bound by it. But the real reason is you wish to develop that what is potential and become actually Kesdjanian, become actually a Soul. And for that reason you create this 'I' in order to help you to understand what is your life worth, to what extent can it develop further, with the permission of Mother Nature and of God, becoming more and more that what is God's child on this Earth and not left alone, but already by the creation of 'I' giving the indication that there is something like caring for you and that because of that you're under obligation to join in that caring and that the attitude of yourself then in wishing to Work really means I want

to understand more and more about that what I don't know as yet about spiritual existence because it is that existence that I believe in and ultimately should become part of me; or to say it differently: that I what I am wish to become part of that, and then eliminate all kind of divisions which I now assume to exist because I'm limited by forms, but that I really could get a concept of omnipresence simply because I believe in the existence of God, in the existence of higher forms of being, of a spiritual life, not so much after death, now, right now, not having to wait until I die in order to recognize it. There's no reason why I could not become sensitive enough now to know that for me spiritual life exists even in embryonic state, a something that I call my inner life and I can recognize that at times when I go within and when I wish to become more serious and when I wish to behave more essential.

And so again and again this whole question of Work becomes so simple to me, because ABC is only a little explanation for my mind to satisfy it. What is the result? An 'I'! Existing with me! An 'I' in the name of God and in the image of God coming to stay with me. Don't you see that that evokes in oneself some kind - you call it rapture maybe - a wish to actually pay attention to that what comes down from Heaven and wants to stay with you and wants to find out what you are, creating in you such a wish that you want it to stay. And that you become, you yourself, involved in the wish to see what is your emotional life, because that's the best way by which you can express your gratitude. It is not in words. Your mind won't help you that way. But your feeling will. And now it is the question of your feeling to become sufficiently sensitive to have this 'I' present; that is, when it is there and it is created by you as a wish, this 'I' has a certain unity or an entity

as perhaps a certain form and, of course, in order to understand better such a presence which is given from above and now affecting me in my emotional state, because whenever anything's created for me, even if my--with my own wish, which is of higher quality, I start to have an attitude towards that: first, probably respect, sometimes unbelief that it would actually wish to stay with me, followed by a responsibility on the part of myself - what in God's name will I do in the presence of that what is higher than I am. And that involves something quite different from a feeling. And so I say, calling it an emotional approach, it is exactly the same as the creation of an 'I' intellectually, because that what is the result is an 'I' existing with me. And only I now emphasize the attitude of an 'I', which I've said develops simultaneously an intellect of an absolute kind and a caring benevolence, I've said, of feeling of a different kind than what I am used to, a feeling which is emotional, which takes in even me, whatever I am as a little human being. This 'I' is interested. Something coming from God or from a higher level of existence of a spiritual life. It doesn't matter where it comes from. I never have a chance to ask an 'I', where did you come from? Because if I asked, 'I' would say never mind, just Work. You understand this. I am so under the influence then of something existing in my presence that I wish to become holy, that I wish to do really the right thing in the presence of that what is of a higher nature. Yet that I can adore. I can even pray to it. I can even ask, tell me what I should do; tell me in what way should I change; tell me, can you see through me? This 'I' now existing as an emotional entity - how can I be grateful for your presence coming to me. How can I explain to you the realization of that what I already am, living on this Earth and

being mechanical, and then wishing to become free. And then that emotional entity says, why don't you Work? Why don't you accept yourself for whatever it is, because I will accept you the way you are. 'I', this emotional entity, it is an 'I' representation of, I say, God, a higher level, my God, I say, that what is still within my--my concern, within my ability to conceive of and then wanting to continue with this presence. And I say, don't go away. My wish is there for you to stay, my real wish, my real wish which is deep down within me and has become for me my emotional state, because that what this 'I' is not me at all. And still I want to have the right attitude and I say I want to love you, and how can I love you when there is too much selfishness on my part. How can I admire you when I am myself still am too vain and too much wish for myself to be what I think I want to be in the presence of that what is of a higher value than I. Don't you think that in such a case this emotional attitude that I should have towards that what is higher is like a prayer? Please tell me? Not my will, but thine? And this 'I' in the form of an emotional entity simply says, just go along and do as you are; and don't have any thoughts or feelings about wanting to express that what you are now; and don't have any feelings of partiality about yourself. Because that is what this 'I' is saying to me, not in words and not as ABC, but as a feeling, because that's the language of the exchange of an emotional level in an emotional world, because I live then in a different kind of world from my ordinary physical superficiality. I am affected by something of that kind deep within me and naturally it would make me serious. Consider it. To see what can I be, and I keep on then seeing myself and the 'I', this 'I', emotional 'I', keeps on telling me: accept yourself for whatever you are. Just

don't worry as yet about what you should do. Wait 'til you grow up. Wait 'til things are disclosed to you. As Gurdjieff said to Hassein: you're still small, you're only my little grandson; and all you can do is have the proper attitude towards the rising Sun. Because the rising Sun for you ultimately will mean consciousness. All you can do is to look at it, and to see it rise up and then you, affected by the possibility of consciousness existing, will make attempts to make yourself proper in relation to that consciousness.

You see, the process is so simple. I become like nothing in the eyes of this 'I', as it were, by the presence of 'I' looking at me, but benevolently, as a friend. And immediately knowing that what I am, because there is no criticism; there is only, as it were, a helping hand. Of that what I wish to become is understood. Also the recogniz--the recognition of myself the way I am, wanting to get rid of all the different things that I know are--are going to be in my way. I don't call it partiality, but I do know that when I'm vain and I'm stupid and I love myself and I have all kind of excuses and the rest of my ordinary unconscious existence, I know that this presence with me, this benevolent 'I' being there is not going to tell me this and that and that and that - don't do it; it just stands there and it looks at you. That is the length. You feel it. If that you can imagine. If you could imagine how Gurdjieff sometimes would be. How he had at? such a time when you made a stupid mistake. And it was not that you were called to account. He would just look. He would ask you to come to him so that he could look at you. And then all he would say is, Oh, and look at you and that was all. No remark, not saying, you shouldn't have done that, you were quite dumb. No. Just look. Penetratingly, with eyes that were quite open and could see through you, make--making you transparent.

And just a little saying, Oh, it was you. I've seen him like that several times, not necessarily with my own experience, but being at--being in the presence of that. I remember him making a remark about someone. And he said, you're old - not having seen that person for quite some time. And then he turned to me; he looked at me; he said, but, we can help that. And no more. No questions asked about the reason why a person is old. He knew that. Many times, you see, I remember Gurdjieff as a god, of that kind of personality, full of kindness because of his benevolence, full of that wish to see what could he do to help, and understandingly helping, not critically, just the acceptance of that what one is. And then simply saying, Oh. And it was enough. This is what I hear many times when there is something present to me emotionally and how I then, because of hearing that, I become emotionally involved in a wish to see what is the meaning of such a simple statement of, Oh, almost followed by, but I love you. And then to try to live in accordance with that, praying to God, how can I be when I wish to become conscious and conscientious?

(Ya.)

SIDE TWO

MR. NYLAND: I thought there was a little difficulty in the understanding of such functions, and I hope it is now clear that the creation of an 'I' is both intellectual and emotional and that there is really very little difference after a little while in that what so-called is an intellectual approach and an emotional one. The beginning is a little different. Because in one way you are affected in your mind, knowing the condition of your mind and a wish to put things in words. Those are types of people and they cannot help

to have that kind of an ambition, because that is the way they learn, with their mind first. And there are others where this kind of word formation is anathema. They don't like it. They don't like any kind of a form really. They would like to keep things a little bit, let's say, flexible, not putting it in any kind of word, being afraid that the words might spoil the meaning and wishing to go by that kind of a feeling existing because they themselves are sensitive to receiving a feeling, a kindness, a well-wishing, an expression through eyes of someone. That is only the difference, because after that it starts to exist as an 'I' having both facets, an intellectual window and an emotional one. And turning it like a light tower. Whichever may be necessary for one person, turn that window. And then for someone else, turn the other. It is always the same light within. The same light on the path shining through an intellectual window or shining through an emotional one. And whoever wants to be--wants to benefit by it, all they have to do is to turn that 'I' so that the right facet of an 'I' comes to your side. Never mind what someone else will wish.

And when that once has been, you might say, accomplished your task is the same. Intellectually it can be expressed, and we call it impartiality, simultaneity. Emotionally it means seeing yourself also for whatever you are, calling it, perhaps, without feeling, without wishing to express your own desire for your own self-love. Not wanting that what you believe in for yourself to take the upper hand. Not wanting that what is an idea of yourself and your behavior, which sometimes is haughty, sometimes an expression of disdain, of superiority, of feeling for yourself that you are worth more than you are. A condition of yourself sometimes that, although you do know you're hypo--hypocritical, you should

not be that way. You should be much more honest. And many times that you know that many of the feelings that you do have have no right to exist. A wish to create an impression which you know isn't so. A wish to lie by implication. A wish to appear better than what you are in order to gain maybe some respect or admiration. All such things that are emotional states and perhaps only just a little feeling state, but in any event they're not always so expressed intellectually and putting a word on it. It is something you know for yourself how you are. And you see it sometimes on your face when you look in the mirror and you see an expression on your face which comes straight from your solar plexus. You must know these things about yourself because this benevolent 'I' is interested in the state of your Being. And when you pray, this 'I' will tell you don't tell me about yourself what you think; just let it go for a little while because that is what I see is a human being with one wish - that he could grow up; a wish that he could really understand his life; a wish for him to become free from the bondage, mostly by his feelings. So that later on I can tell then a little bit more about the real reason - that is the intellectual part of it - the real reason, of God coming down in the form of a benevolent 'I' in order to help mankind, coming to those who wish and ask and pray for it. It's not a matter of being singled out. It's a matter of having an attitude which then already, not only presupposes, but makes a person believe that that what he actually honestly, sincerely wishes for himself, that he wishes with all of himself that that kind of prayer must be answered and there will be this benevolent 'I' coming down and say, but, I am here; and now what? I say many times, now what, if you pray to God and he comes and he asks you, what did you call me for? Are you serious enough about that?

Don't bother too much about creation of an 'I' unless you are willing to submit to the requirements. It is far better to stay unconscious and be asleep, because it sometimes is like hell to create something which you feel you ought to be responsible for and then finding out that you haven't got the guts to do it.

That is why we talk at meetings: to get more strength, more affirmation, confirmation, indication of others' being similarly educated, similarly conditioned, similarly wanting to rationalize. I say many times impartiality is your main enemy at the present time. When you come to the question of simultaneity, leave it alone for a little while until you start to understand something that is involved in the processes of your ordinary mind and how it functions, of that what actually is an experience with your ordinary mind, giving you also self-knowledge, but on the way, when it reaches finally your brain, there is already many, many, there are many chances that it gets impure. Not only by the associations which are already there, but almost immediately your feeling will come in and start to define it, start to interpret it, start already to wish it yes or no, already an indication of something that perhaps you should or should not do or whatever is as a judgment. Leave simultaneity alone until you can understand more about the function of an 'I' when, as I say, when you have a wish, it is there. That is simultaneity. That's the real meaning of it. You eliminate all chance of your mind to have any kind of an expression of an idea or any kind of a judgment of any kind. But you will learn that when this 'I' starts to grow older and becomes more mature and it becomes much more reliable for you.

I don't know if there were other particular questions that I do remember that maybe could be liquidated. A little bit of different forms, I think. Of an understanding of the form. I've ex-

plain it. The transparency comes back. And then there is that form. Then there is an 'I' being able to cope with it. This participation problem: Partkdolg duty. Gurdjieff mentions it thousands of times—that's exaggeration—many times in ALL AND EVERYTHING. You see how necessary it is to read that book. I will need some help to get these little things that I call quotations having reference to Work. They have to be typed or corrected and so forth. I cannot do it by myself. I need also sometimes certain things to be read to me and anyone who has a chance of doing some writing, typing and so forth, can help me. I'll give you some cards. I would like to get that thing started. I would like to get it in Firefly. I think it will be so extremely useful whenever you might want to talk to anyone and try to convince them that ALL AND EVERYTHING is the book. That is the Bible on which you swear. You put your hand on it and (say), this I believe in. That is what Gurdjieff meant when he wrote that. He had something to say and that was his esoteric knowledge and his interpretation of whatever he found in Tibet or Persia or in Asia Minor or wherever he went, even including Egypt. I've talked about that before. The value of Gurdjieff as a man and as an author and maybe as a dancing teacher, and also maybe as being able to preserve music of a very definite character; but music, you see, that has to be heard by oneself, not necessarily in connection with movements. It's an adjunct to movements. Movements are movements. When they are do--done the right way, they produce music in you. That is really where it comes from. And such music within you is confirmed by the music of the piano giving a certain rhythm and a way of expressing. Of course it--it has to be played well. It has to be played almost with inspiration. It has to be played by someone who understands such a movement to know when to play soft

and when loud and in what rhythm and with the movements going on. But the emphasis is still on the movement class. Your presence and wishing to do the movements correctly in accord with whatever is sus--prescribed for that movement. No improvisation. Not any type improvis--improvising. Even the rhythms. Whenever one plays, play it in accordance with whatever is required for such a rhythm, but not all kind of embellishments.

I keep on trying to warn you - as a matter of fact, anybody I will ever talk to - of keeping Gurdjieff pure. Basing it on that what is written in that book. And interpreting that or reading it; not reading anything into it but reading that what is the meaning and to try to understand what Gurdjieff meant, And talking about an 'I' when he uses that word Partkdolg duty. Participation. Dolg is Work. Duty is an obligation. That's what is told to mankind: to Work on oneself. Gurdjieff is no fool. He wouldn't use such a word unless he meant it. And so Work means Work. That is the alpha and the omega. The beginning and the end, and all throughout.

The constancy of Work. The necessity of Working. Simply because there is a continuation of unconsciousness as exuded by Mother Nature and this Earth, the atmosphere in which we live, the atmosphere created also by forms of culture which are even worse than Mother Nature dared to do. That is what we are living under, this constant influence. And for that reason we should have a constant wish to counteract that influence, because as soon as the wish is gone you fall back into sleep. And you know it. I thank God that every once in while you have a chance to Wake up. But Wake up when you Wake up; that is, Wake up when you start to think about Work.

That is not so difficult: I have a thought about Work or a feeling; I remember it. Something happens. I'm sitting in a chair, and I light a pipe and I light a match - huff! I see myself. Some-

thing is aware of this body. I keep on lighting my pipe. There is no reason for this 'I' to go away. Because I don't do anything, not that I become involved in. I just use my body the way it is; I'm familiar with it; I've no desire to criticize it or to like it specially. I simply sit and I go through many movements I'm familiar with, but this time there is an awareness which stays with me. It is not difficult because there is no other involvement. It's just a very simple kind of a thing: I light my pipe and I smoke. And, of course, I know, I move my hands , my fingers, my arms, and all that, but an awareness is there. Why should it leave me? There's no objection on the part of an 'I' to look at me just smoking a pipe, but I'm interested in an awareness, I'm not interested in lifting my finger. I'm interested in the exactness of that kind of awareness, which means that whatever is given to this 'I' is without any--any partiality, any kind of interference of my feeling about myself and as soon as I say, but I smoke beautifully well and I'm so elegant when I sit, etcetera, etcetera, of course, it has nothing to do with me when I'm really honest, serious and simple. Here we sit. And at any one time you can be aware, any one time you can remain aware a little longer. Don't sat--be satisfied with a little bit of a moment.

Oh, yeah, the question of moment came up. And this moment is--it is not a measure in time, that is, a second. A moment is a measure, if you call it that way, in space itself. It is free from any dimension. It is free from that what I call a time, which is for me a subjectivity. A timelessness maybe, or a no-time, or an existence of that what is not subject to time. That is a moment. A moment has no dimensions. And, as it were, it has no potentiality.

Only when I want a moment to continue to exist, there is a description then of a line, a describing of a line which is then a line, as it were, in space, which I can measure and I can call a time length of which each point of that line is a moment of existence. I can describe it that way. At the same time I say a moment can be registered by myself as a condition of my feeling when it exists and registers life. I've no reason to further describe than just the existence at that moment which, when I don't want to describe that further, will probably disappear, because another time element comes in and calls it a second. But when there is no desire on my part to have any description - almost, I say, I use an intuition to be able to conceive of timelessness within myself and I call that a moment because I exist at that moment. I don't go over into the past. I don't anticipate. I am present to myself existing. At the time there is no registration of time and in order to distinguish it from my ordinary sense of time, I call it a moment. At a moment time changes its character. It changes even its direction. It comes to me, goes away from me; that is the change in direction. At that moment it goes in another direction. There is a moment when I breathe. I inhale. At a moment I start to exhale. That's the moment! There's no further description. And one goes over into the other, and quite unconsciously, I don't even know it. When I wish to know it, when I continue to be present to my inhalation, then there comes a point where everything is filled, my lungs as well as my midriff, and I cannot extend that further and then I turn around, as it were - sometimes I call it a step over a threshold - and then I start to exhale. The exhalation, as it were, becomes like the past. The inhalation is like the anticipation, the future, which comes to me. The point of change of direction is the moment in which I go across the threshold and change inhalation into exha-

lation.

A moment is not so difficult to define it - as a moment, as long as you don't want to describe it further. And when you don't know a concept of a moment, take a flash of lightening. It is an immediate impression you receive in your eye. That's it. No more. What is a moment when you flash your eyeline--eyelid? You close it and you open it, and do it quick. That is a moment. Before that you see. You close it and that moment it's closed. And you open it quick. Now you see again. That is a moment.

There are moments in your hands, in feeling, in sensing. There are moments in any one of the five sense organs. Oh yes, that was mentioned. Of course, I meant sense organs, not five manifestations. I would say that's old hat. Sense organs. I think someone mentioned trying eyes, ears, all ear, all eye; the concentration of the energies within you to just hear, and hear everything, not wishing even to distinguish one from the other. Not let your mind enter, but for a little while try to hear that what you sometimes have not heard at all. And I hope your ears are good enough, or that your eyes are good enough - the concentration of an effort to look sometimes, I say, staring into space, seeing only space, no further entrance of anything as an impression in your eye; at the same time they function and they take in - I think mention was made of seeing hundred and eighty degrees. Yes. It's a very good experiment. Try it. Many times we've done it. How much can you see the side of your eye? A whole half-circle practically. But don't stop at that; feeling, touching, - I say feeling in the ordinary sense - touching, your sense of your fingers. What is there when you touch some--some material? A piece of wood, iron, a feather. When you touch yourself. That kind of an impression you do receive.

We used to have a game. Ten different things: a piece of sponge, and a piece of material, a piece of silk thread, a piece of wood, a piece of iron, a little feather, all together in one little envelope. A game, a guessing game. You open it. Close your eyes. And you take it out. What is it? The necessity of that kind of touch, to become sensitive, to touch something accidentally or intentionally. Do you recognize it what it is when your eyes are closed? Do you know the sense of fur, the sense of a spoon?

All right. Smell. Olfactory nerves. Make them more--much more sensitive, much more if you have that kind of an instrument that can actually be sensitized. Taste. You have not any de--any notion of the different kinds of taste that there are and that you could have taste about without becoming poisoned. Find out, if you want to. Teach little children taste. A variety of such different things that they are not familiar with. Let them taste something; it won't do them any harm, even if they don't like it. It's all right. Let them taste. It will embellish their mind and their feeling at the same time. It will enable them to become much more knowledgeable about the world as it is.

I say, of course, it is not Work, but it means that I prepare myself for certain conditions to be able to Work with a much finer instrument. And after all, if I want to use my body and all the different functions as a tool, I become interested in the sensitivity of that kind of a tool. And then I know that if there is an awareness that that what then is my body executing a variety of different movements or doing anything in accordance with the five manifestations that then the sensitivity of this instrument will help me to become much more knowledgeable about myself, because it already

starts earlier and I become much more sensitive to that what actually is taking place in order to give me an impression of myself. I ride in 2 AM RIGHTin the range of the vibration rates connected with any one of such five sense organs. All that is to the good.

Are there any questions that you had in mind? Ya.

John Osher: This applies to what you were just talking about. That sounds very important to do that, what you're saying about making yourself more alert and increasing your senses, because it's directly related to one's ability to Work?

MR. NYLAND: Well, it becomes related to Work when you want to use yourself. It becomes very helpful in an experimental state of putting yourself in different conditions so that then you're not afraid of such conditions that they might affect you. Our fear for ourselves based on the desire to protect ourselves makes the limitation or makes such limitation to all our experiences that we really are living in half a world, and we already could expand it if we had a little bit more audacity. With a sensitivity of that what I am in all the different aspects of myself I prepare much more for a variety of conditions which then, you might say, are not so strange to me and because of that I don't have to have any fear about them. Any kind of a form of enlarging my world, in forms of behavior, in any kind of what I say are sense impressions, but also in the functions of feeling, emotions or my mind functioning in sink--thinking. Every kind of impression that I can receive and that I have not received but I--I become familiar with, I add to the treasure of that what I am as a personality so that in time if I want to use any kind of an aspect of myself it is there ready to be used and I'm already, you might say, familiar with it. 4 Increase the sensitivity, because that automatically will take place as a result of Work. Now when there is already that kind of a desire that you're not afraid of it,

Work will help you a great deal to enlarge your own world and that kind of sensitivity. You will include many more possibilities of, let's say, of caring for other people. The problem is that we become so self-centered and that we really want to do that what belongs to us only, sometimes leading to conceit that we assume that that what we are doing is worth more than what someone else is doing. And, of course, that conceit and vanity is very close together. But the more I see of the rest of the world, the more I can put into my own world and, as it were, make it my own; that is, to some extent possessing it, having it as an attribute, the more there is a possibility that in this world I will not be afraid of a variety of different impressions I may--I might get later or conditions in which I happen to live. As such, it will be a preparation to meet a variety of different conditions in life. One can become over-sensitive and, of course, there has to be a certain guidance that one doesn't risk too much, but there's a great deal of difference between an ordinary desire for adventure and to get killed.

John Osher: Then it's--it's advisable to make a definite effort in this direction?

MR. NYLAND: I think it is advisable the same way as the--it is advisable that whenever you meet someone who seems to be interested in certain things that you would ask; what is that, how do you do it? If one is alive one does that. Maybe you ask the hostess on an airplane, why do you want to be a hostess? You remember, "The proper study of man is mankind."

John: Thank you.

MR. NYLAND: All right. Ya.

Betty Greenwald: It's Betty.

MR. NYLAND: Who--who is it?

Betty: It's Betty.

MR. NYLAND: Betty. Yes.

Betty: Last night I brought up something related to that task of using your senses. We had a small discussion at the end of the meeting.

MR. NYLAND: A little louder, Betty.

Betty: We had a small discussion at the end of the meeting last night.

MR. NYLAND: Ya.

Betty: And when I went home, I felt very strong that I should really try today, should really experiment with that concept, since I've had many experiences in the past even, let's say, before Work, where it had brought about a certain level of Being by becoming very aware of what was around me, either through my eyes or through my ears or some other, you know, sense. So today was somewhat hectic, but I tried to find the time during the day to experiment with that.

And it was difficult, expecially since it wasn't wha--the type of thing that just happened upon me as in the past and I managed to bring myself during one attempt to that point and the question is about: there's a point that I reach in an experience like that, where it's like I'm right there with the moment. But I'm not-- But I still question that. I don't know how to place that in relationship . . .

MR. NYLAND: Betty, you're not impartial to it at all.

Betty: That's what I want to know.

MR. NYLAND: You're completely concerned about it. And from my standpoint belongs to ordinary life, sometimes interesting, but very little of help. If I could take such things as they come to me; and, of course, each person has more or less similar kinds of experiences, particularly a sensitive, and experiences of certain things existing which other people don't sense or don't even feel. Then, of course, it is right in being that. But immediately I trans-

late it in my unconsciousness as something that belongs to me as a little bit of a special quality and then I become identified with it and I perhaps even thank God that he is so kind to me. I think it's in the way. If I could take such things as they come and say, ya, thank you, and no more and not fur--further think about it, not even wish them. If they happen, all right. If they don't happen, also all right. You see, I don't believe too much in these experiences, because they are not the direct result of Work at all.

Betty: Well then, the reason that I'm asking is that I would like it really to be clear, since during the discussion last night, I had never related those experiences to a Work experience, but rather something that was related to some inner life quality, and Peter had said that--that he felt that those experiences were--could bring about the possibility of Work and may even in themselves at least - unless I wasn't clear in questioning him properly -to go over into a Wor--a state of Awakening.

MR. NYLAND: No. I don't believe it, Betty.

Betty: And it didn't happen and I tried with the intention of trying to create a state of Awakening . . .

MR. NYLAND: But particularly if you are looking for it you'll never get it. You already start to define what you ought to experience and logically you're quite identified with it. No. All these things, of course, can in time help one to really become a little bit more free if the attitude is proper. That one is used ~~to~~ or ~~and~~ that you have experiences out of this world for which even one is not entitled but at least it happened, so it can make you joyful that something is happening to one. All of that should may--should make one humble. Simply say, that's it. I've experienced it. Now if because of this kind of acceptance there is a state in me that gradually starts to

understand a little more, then perhaps I can use it for a wish to Work. But there is no direct connnection. ¶ A state like that happens at that time and has its result on me. That's all. When I talked about vibrations during the night, that was it. Something that was later than the influence of music. And it has no further connection. When I act, when I become active as a tuning fork, I've got to be exposed to that what causes a tuning fork to start to sound. When the sound is not there anymore, I can never act as a tuning fork. But I may have received certain information or certain energies which afterwards can be digested by me in some form or other and then maybe a result of that what I have experienced. But there is no further connection. It may be expressed in a variety of different ways and whatever may have been the cause, it's all right. It is--it doesn't really matter. And I look at these kind of experiences exactly the same way. They are for me unconscious moments in which something is happening to me a little bit ~~in it~~ out of the ordinary. And I can accept them for whatever they are or I can write a book about them. ¶ But don't mix it up with Work. Work comes only from a very sincere desire that I want to create something of an objective value. If that isn't there it is not Work, because Work means to get out of subjectivity into an objective world. That is the purpose of death. That at that time a person--person starts to understand the reason for his life. That's the one wonderful saving grace that Mother Nature gives to us, that a person, when he lives on Earth and doesn't know anything about it, that at the moment of his death he can then remember why he was born. That's the indication of losing your life. You lose your body then, OK. Then you have to be on your own. That's the purpose that Mother Nature sends you going. That is her gift, her parting gift for any so-called

soul, whatever that may be, leaving this Earth. Mother Nature makes it very serious about that time. She says, you can go, but you have to pay me with your body. And then that entity of life that is there almost will say, Oh yes, I forgot to make my body already free when I was on this Earth. I'm glad you reminded me that I have to leave my body here, because now I understand why I have to be on my own.

I say this because don't start mixing all kind of things which are helpful or not helpful. There's one thing that is helpful: that is to have a wish to grow up, a consideration of the condition in which one is, whatever the results, whatever the--maybe the causes of it, the kind of result that I represent as a person having grown up and becoming this and that and the other. Whatever it is that happens to me at the certain time in my age of my lifetime when I was younger and thought and thought about this and that and then there is an idea that perhaps I should not like this condition. There is no reason for me to wish to continue even to accept it the way it is. That gives me the reason of doing something and I can devour one book after another and I can go to one professor and another and another and sit in their lectures and read, read my books and be affected, and finally out of all of that kind of chaotic impression business I find something that becomes for me paramount: my wish to find out more about why I happen to be on this Earth and why in God's name can't I be free from it. Then I Work. All the other little things, they are helpful. Who knows what helpful is. I say there is only one thing that will help you: that is a direct line between subjectivity and objectivity. That is the ladder which is placed on Earth and goes to Heaven and that ladder, rung by rung, are the steps of how to do Work on oneself.

All right. What else?

Ed Luttropp: Mr. Nyland.

MR. NYLAND: Yes.

Ed: I was going to bring up that question that you brought up for me . . .

MR. NYLAND: Ya.

Ed: . . . about me. I just wanted to ask. That does happen to me now and then. When it does happen, is there some way that I can use it correctly or should I just get up and get out of bed and. . ,

MR. NYLAND: I'm afraid, Ed, in such a condition you really become quite involved in it. It's extremely difficult to be even impartial.

Ed: But is there any sense in trying or should I just try to stop it or shall I let it go, or accept it, or. . .

MR. NYLAND: When I know for sure, just accept it, yes.

Ed: All right.

MR. NYLAND: That is what you can do.

Ed: That's what I want to do.

MR. NYLAND: But if you want to try to use it, I--I really say, don't.

Ed: The accepting is what I do try. Just to let it be.

MR. NYLAND: It is that. And simply let it be. It probably will stop very soon.

Ed: It--it doesn't bother me. It makes me feel alive somehow.

MR. NYLAND: But, itls all right. ~~That is all right.~~

Ed: Yeah.

MR. NYLAND: That is all right. But you can do that for yourself. You can make you feel alive by--by using your fingers here.

Ed: Yes. Mr. Nyland: (tapping on table) Shaw it's a sign of life, you know? Ed: But then this comes in the middle of the night, ~~because you have a ( ) of yourself by receiving. And finally~~ and just, you know, after it's over I . . .

MR. NYLAND: It will come in the middle of the night, because the other functions of yourself are receding. And finally the reaction. You see, your mind and your feeling are much quicker to get rest. It's your body that does it now. Then it may take a little while before the body actually can relax.

Ed: I have become more and more able not to get excited about it, because it's happened often enough.

MR. NYLAND: Good.

Ed: Just to say, Oh yes, it's interesting, or something to that effect.

MR. NYLAND: Ya. Or you can say, yeah, that's it again.

Ed: Yes.

MR. NYLAND: And then let it go.

Ed: Mmhuh.

MR. NYLAND: All right.

Ed: Yes. I let go just in time.
(Buzzer) Ed:
MR. NYLAND: Is it time? (Laughter) You mean it ran out?

Voice: No, just about a minute.

MR. NYLAND: I can still say one or two words?

Voice: Yeah.

MR .NYLAND: What will I say? (Laughter) Have a good week. Prepare for next Wednesday or Tuesday if you go there. Keep your Work, your level, your desire - keep it very simple. But many times during the day when you can - but then be honest about making an attempt which is right in accordance with such principles. If you cannot believe in the principles, try to straighten that out in your small group. But when you want to Work, do it right, otherwise it's so useless. There's no use making an effort that cannot have a result. When the effort is not in the direction of objectivity and has not--

is not even influenced by objectivity, it will never lead to it. It is far better to wait until by accident something happens, but if you want to do it in a catalytic influence of wanting to speed up the process, you must know what catalysts to use. Not everything is a catalyst. Only that what belongs and has a certain affinity to you, chemically speaking. And then when you introduce Work, it has an affinity. It uses your brain in a certain section which is not used now. It uses your body, the mainstay of your life. It uses your heart, because emotionally you have that wish for wanting to get out of--out of this state,you might say, of, well, will we call it present?

END TAPE.

Transcribed: Corinne Mozer
Proofed: Corinne
Proofed: Liz Gardam
Rough typed: Liz Gardam
Proofed: CORINE

Final typed;
Subject index: